

# Christian Community

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## JOURNAL OF COMMUNITY RELIGION

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MARCH 21, 1936

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## OBJECTS

To foster Christian unity.  
To help communities unite local churches.  
To plan community programs.  
To hold conferences.  
To foster and promote fellowship for community religion.  
To help reduce competition and overlapping of effort.  
To place co-operation above competition.

Members in Every State  
Service Bureau for Churches and Ministers  
Uniting Churches  
Promoting Community Programs  
Publicity on Church Unity

## The Country Church Shifts Gears

By A. RITCHIE LOW

A NEW DAY is dawning for the rural church. It is coming into its own. It has better leaders than ever before. Its members, taken as a whole, are better equipped to meet the challenge of this perplexing age. These are some of the things Mr. McConnell told me as we sat under the shade trees up in Ocean Park, Maine, where we had both gone to address the Rural New England Ministers Conference.

"I contend," said 'Pat,' as he is affectionately known to a host of country ministers up and down the land, "that our ministers are better qualified than they have ever been. A bigger proportion of them have been trained for their work. Another thing, many of them are looking at the rural parish, not as a stepping stone to some city church. Instead, they are regarding it more and more as a real, downright challenge, as a life's work. That, Friend Low, is mighty encouraging to me."

"You say the country church outlook is brighter than ever before. On what basis do you make such a statement?" I asked.

"There are several reasons," he replied. "Rural people are getting more schooling nowadays. More of them are going to college. Then, economically, things are looking up a bit. There is more money available with which

to support the cross-roads meeting house. Church competition is dropping out of the picture. As one who has long served Vermont rural parishes I do not need to remind you that you have over one hundred small towns with but a single church. That is what I call a mighty fine record. You fellows up there have been pioneers along the lines of eliminating unnecessary competition and have something to teach the rest of us. These are some of the reasons for my optimism."

"Is there some tendency for the rural clergy to suffer from a sort of inferiority complex?"

Dr. McConnell was certain that there was. "It is the worst disease the teachers at the seminary have to combat. Perhaps I ought to be frank and say that when it takes hold of our administrators, our church leaders who are responsible for placing men, it is well nigh fatal. Strange as it may seem, some of them have the notion that the rural work, after all, is not particularly important, that what really counts is the city church. However, this way of looking at things isn't quite so prevalent as it once was and many, both leaders and preachers, are coming to see that the country parish offers a real, man-size job. What we all need to do is to magnify our office no matter where we are."

"Would you say that it took a bigger man to minister to the folks out in the country?"

"In many ways I believe the rural charge demands more of a man. For one thing, his personality has to have many sides to it. He has less people to work with, fewer leaders. There are more discouragements to face. His contacts are first hand. He meets the same old faces at the post office, he sees them in the grocery store and he encounters them on the village streets. He is closer, it seems to me, to his problems. Another thing, he cannot delegate responsibilities. To get things done, to be sure that they are done, he often has to do them himself. On the whole I am prepared to say it takes more of an all round man to succeed in the country and that is why it is most important that only your best men be sent there."

The subject turned to pastors' wives. Is there not, I asked Dr. McConnell, a tendency to exploit them? He felt sure that there was. But often, he observed, this is the fault of the ministers themselves since they allow their wives to be taken advantage of. It is up to the clergy to regard their wives, not as a pastor's assistant, but as one of the members of the church and to have others do the same. He pointed out that some ministers

(Please turn to page 5)

## Who's Who

Our front page cut is a picture of the crucifixion scene in the American Passion Play described on page seven.

Rev. A. Ritchie Low is minister of United Church, Johnson, Vermont.

Dr. Roy B. Guild, Asso. General Secretary of Federal Council of Churches, is located in New York City, N. Y.

Dr. Burris Jenkins, ministers to the Linwood Community Church of Kansas City, Missouri.

# THE CHRISTIAN COMMUNITY

## A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A. Issued monthly. Publication date 21st of the month. Publication office is at 110-118 E. Oak St., Butler, Indiana. Editorial and Executive office, 1021 Chicago Temple, 177 West Washington St., Chicago, Illinois. Entered at the Post office at Butler, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized May 18, 1923. Orvis F. Jordan, Clyde McGee and Joseph Myers, editors. Contributing Editors: Burris Jenkins; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmage Root; John R. Scotford. Subscription price, \$1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1021 Chicago Temple, Chicago.

Vol. II.

MARCH 21, 1936

Number 9

### We Need the Church

A QUARTER of a century of muck-raking the church has left even the clergy shaken in their faith in the necessity of a church. The novels showing us shameless Babbitts mingling prayer and the sensuality have popularized the attitude of protest. Mobs in Spain and Mexico tear down and burn church edifices, and in Russia the godless parade in front of sanctuaries on Christmas and Easter.

The job of exposing the weaknesses and failures of the church has been pretty well done. It is now time to see how necessary a spiritual church is to a good civilization.

In a war-torn world the church is the one effective voice for peace. Whether it be the Roman Pontiff, or some convention of Baptists or Quakers, the churches grow more and more insistent upon the need of world peace. The peace societies of the world are mostly manned by church men and women. Because only half of the populations of Europe or America are connected with the church, the protest against the war system is not yet sufficient to bring in peace. But we have no other hope ultimately for the peace of the world than in the sense of human solidarity which is the unique product of the Christian religion.

In our America we face a great moral back-wash from the World War. That back-wash comes not only from military camps but from the councils of the war-torn industries of twenty years ago. If drinking and gambling have increased from the camp life, graft and betrayal of public trust have come from those who paraded as dollar a year men, but sold out their country's interest for gain. It may seem like sweeping back the ocean with a broom to meet the waves of evil with preaching and religious education. But what else will do it? What other great effective ethical voice speaks in America today? Is it the voice of the press, or of the politicians?

The service of the church to individuals is one that nearly everybody avails himself of sooner or later. Seldom indeed does anybody wish to bury their dead without the consolation offered by the church. But let us begin with the life of a little child, and follow it through to the end.

Most of the churches take cognizance of the birth of a child. The pedo-baptist churches christen this child and some of them hold that a baptized infant is at once a member of the church. The immersionist churches

have dedication ceremonies and cradle rolls. The coming of a little baby into the church community is regarded as an important event by all.

All the churches provide some kind of religious education. The older churches cling to the parochial school which minglest religious teaching with the education that is sometimes called secular. Other churches maintain Sunday schools, confirmation classes, and other educational devices. Here the earliest attitudes of religion as trust in a Fatherly God are taught and the simplest elements of a kindly attitude toward others.

As soon as the child enters the gang period of life, he finds in the more aggressive churches Boy Scouts, Girl Scouts, Campfire Girls and other groups that utilize the gang instinct for the teaching of certain skills and for the promotion of character education. The difference between a young gangster and a promising college youth is determined to a considerable degree by what happens in the gang period of life. A boy becomes a gangster, or he may become a student volunteer. He may be educated through his gang to enmity toward society or in the service of all human good.

At the dawn of adult life following puberty great emotional changes come to every human being. Every religion utilizes this period for illumination and for commitment. Jesus went to the Temple at the age of twelve, for at this time he became responsible for the keeping of the law. Confirmation occurs at this time in the historic churches. At the time when lawless impulses might wreck life and start it on the downward path, the force of religious idealism comes in to give life balance. The physical and the spiritual ever war in man but without the aid of the church, the physical often dominates.

The church has given to the world the concept of a Christian marriage. It is a noteworthy fact that marriages of church people consecrated by the word of a priest or minister are far more lasting than the marriages of young people who have not had church opportunities. It would be too much to say that Christian marriages never fail, but their abiding character is one of the noteworthy products of Christian idealism.

As people go through middle life they meet many disappointing experiences. Great numbers of people find that the dreams of achievement that they cherished in college days are far from realization. Many go through bankruptcy and suffer loss of employment. The rearing of children sometimes puts a strain on the family tie. Under the load that the new civilization places on life

there are many cases of mental abnormality. Men and women cannot stand up under the load.

What worship brings to many of these people has never been properly appreciated. The millions that go to church every Sunday may be but a fraction of the total population. But they are profoundly convinced that they have found something that makes life easier for them.

The millions of spontaneous acts of kindness performed by church people for each other would require the books of another world to record. Men and women have been snatched from suicide, have been nursed through illnesses, have been fed when hungry and have been directed toward a rebuilding of life. It is a great story which some man of literary genius will find worth the telling some day.

Old age has never been an easy experience. It has made the ordinary human being morose and hard to live with. The church has brought to old people the idea of continuing a useful life to the end. It has given them pleasant thoughts with which to beguile the hours. And the sunset time of life takes on a golden glow through the everlasting hope that the church proclaims for mankind.

Were one to ask the good churchman the reason of his loyalty to the church, there would be many answers. One would tell of an apostolic succession of grace. Another would see the church as the preacher of a way of salvation. All would hold that in the church was kept alive the spirit of Jesus. There are theological terms for the appreciation of the church, and there are just simple human ways of justifying the most remarkable voluntary association of human beings that has ever been formed in human history. But for every good Christian God is our Father and the church our nursing mother.

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### A Lenten Meditation

**M**AN is mortal. Death spares none. He comes to the king upon his throne, to the peasant in the field. No bars can keep him out. No doors can deny him entrance. Money cannot buy him off. The forces of empire cannot stay his coming. The mightiest of rulers can withstand him no more than littlest child. The warrior returning with the spoils of conquest must bow to him as must the simplest shepherd bring home his flocks at night. The rich, the poor, the wise, the ignorant, the great, the small must each at his command go down a shadowed road alone. Death comes to kings!—And to common people, too! Strange we should not face this fact more often than we do,—face it with honest thoughts and minds free of fear. Strange we should not seek its deeper meaning since it must be the experience of us all.

The mightiest die. But the world goes on. Yes, the world can and will get on without us. Knowing that, we can look at the total human scene and the little part we play in it more objectively. We can keep a sense of humor amid the struggle and the tension, and a sense of perspective too, and perspective here is everything.

Death shows us up for what we are,—mortal. Death reveals us all, whether kings or peasants, as earth's own children. Who in his presence dare boast of rank, or privilege or power? Death tears the masks from our pretensions and exposes our silly claims. Death humbles all our pride. Death makes us all one kin. Death in passing by, is forever saying, "Remember your common kinship and be ye kind to one another." Death makes beds for all beneath the same sun and sky and stars. The summers' rains will brighten them and winters' snows will whiten them, each and all alike. Death builds for commoner as for king on some silent road a little house of stillness and of peace.

Death shows us our mortality, but death does more! Death is man's friend renewing in his heart a very ancient hope and dream, the hope and dream that though he be a dweller in the perishable house of time he shall become a citizen of a Timeless Realm. Death reveals not only our kinship with each other, but the kinship of all with One Who is Other and Greater than ourselves—God! Death brings to man a Something seen

*"..... beyond our sunset fires  
That lights the way by which we came."*

Kings die. And the hewers of wood and the drawers of water, too. And death is the friend of each. Without death man could not become greater than he is. Without death he would not win the higher courage nor learn the nobler forms of faith. From death even more than from life he gains the great conviction that,—

*"To an open house in the evening,  
Home shall men come,  
To an older place than Eden  
To a taller town than Rome.  
To the end of the way of the wandering star,  
To the things that cannot be and that are."*

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### The War Clouds

**T**HE British minister of foreign affairs said ominously the other day, "It looks like 1914." That is just the way the world looks to any sensible man. Every nation in Europe has been arming with feverish haste. The greatest standing armies of all time are being trained, and the most expensive of war equipment assembled. It looks like one more vast holocaust more terrible than any that has preceded. And the aftermath may bring the end of a civilization based on greed.

What may we Christians do in this terrible time? We feel so futile in a world of heavy machinery. But we are not so futile as we are sometimes tempted to think.

The Christians of every country have the task of discouraging war sentiment within their borders. It makes a difference to the war-makers to know that a vast section of the population is opposed to war. The

propaganda-makers will assault us with their lies, but we must stand firmly against them.

We should continue without ceasing to declare the sin and the futility of war. It is mankind's most dangerous folly of all history. Italy goes to war to steal territory from Ethiopia, but when she gets it, it will never be worth what it costs her.

It is a time to insist upon rational methods of settling international difficulties. For a long time the world may have dictator mad-dogs running loose in the world. But even these may be tamed by men of reason who know the true weapons to use in behalf of peace.

When we have lost every confidence in the power of reason to usher in peace, we may at least pray. There should never be a service of worship any more in which a blow is not struck in behalf of peace. On our knees, God may show us a way that unaided reason might never discover. Let us seek it.

## The Country Church Shifts Gears

(Continued from page 2)

marry girls who have taken courses in religious education and they go ahead and make the local parish a sort of experimental station to put their ideas across. Dr. McConnell thought the way out was for the pastor's wife not to assume too much responsibility, particularly if other leadership was available. She should do her bit, to be sure, but she shouldn't take upon her shoulders the whole burden. Sound advice, it seems to me.

We hear a great deal about surplus ministers. Is there such a thing? The Boston University School of Theology teacher doubts it. So do many others. In Methodism, he told me, by and large there is no surplus. If in churches having congregational government there are many men looking for churches, he reminded me that there were also many churches that were looking for men. I am not quite prepared to agree with this statement although leaders contend that there is not the surplus that some of us have been led to believe there is.

Does it cost more to belong to a country than to a city church? This rural leader says that it does. Figures, he told me, prove this. It costs \$17.66 per member in the city parish whereas to run a country church it costs \$19.10. The reason is obvious, said Dr. McConnell. In the rural sections the average membership is but 115 while in the urban centers it is 550. These are recent statistics made available.

Asked what the theological seminaries were doing in the way of better preparing men for the sparsely settled communities this leader stated that here in New England the five leading divinity schools were working in close cooperation and were pooling their resources to give a more adequate training. Rural life is essentially a way of life, as Prof. McConnell sees it, therefore men need special courses to help them prepare for their life's task.

This New Englander is no mere theorist talking out of books. He knows whereof he speaks. Dr. McCon-

nell has served country churches in various sections of our land and when away from the Hub city he lives on a little farm over in New Hampshire. He likes country folk. He understands them. He knows their viewpoint. He sympathetically enters into their problems and shares their understanding of the more abundant life. His latest book, "The Rural Billion" has been used as a text book by many of the leading Protestant communions and shows that the author is not only a painstaking gatherer of facts but in addition is a religious leader to whom the knights of the far country can look for courage and help and understanding.

In his chosen field he is making the same fine contribution his brother is making in the bishopric. I refer to Bishop Francis J. McConnell whose ministry recognizes neither denominational nor racial barriers. While each is different, very different, together they make a great team.

Let not him who ministers to the little group in the cross-roads meeting house despair. Let him remember that God has but one Son and that He was a country pastor. Let him look up and not down and always bear in mind that some of the world's noblest work is done by obscure men who toil in out of the way places. Let him thank God and take courage that a new day is dawning for the little church upon the hill. Let him with joyful heart keep burning brightly the Light that leads to the Father's House, to the Halls of Zion that stand, all jubilant with song, because of his faithfulness.

## Notes and Comments

From a southern Indiana village of four hundred people comes an appeal from an old Presbyterian minister. He has helped both the Disciples and the Methodist churches of the town but he thinks they should get together. He wants help. Community Church Workers will send in a near-by pastor to look the situation over. This service is often demanded.

\* \* \* \*

One of the ways to inform a church of the salient features of the community church movement is to use tracts. We can provide for one dollar a hundred of the following: "What is a Community Church?" or "Questions and Answers about the Community Church."

\* \* \* \*

Ministers who know of communities without adequate church life are asked to correspond with us about the development of a community or federated church in such community. Community Church Workers has helped in a great many places and has developed a technique for such service.

## Familiar

Guide: "This castle has stood for 600 years. Not a stone has been touched, nothing altered, nothing replaced."

Visitor: "Um, they must have the same landlord we have."—Exchange.

# LET US BUILD

By Dr. Roy B. Guild

THE Union Church of the Canal Zone continues to be one of the most successful as well as one of the most needed community churches under the American flag. The annual report of the church has just been received by the Committee on Religious Work on the Canal Zone. There is one church council, composed of representatives of four congregations, one of which is located in each of the American communities, at Cristobal, Gatun, Pedro Miguel and Balboa. The total membership of the four congregations on January 1, 1935, was 754. During the year 110 were received into membership, 47 either returned to the states or were removed by death. Thus the increase in membership was 63.

The removal to the states affected the Sunday Schools more seriously. The membership was reduced to 1383. The Endeavor Societies number 158 members. The Ladies Auxiliaries have 299 members.

The members of the church take their membership seriously as is indicated by the contributions to the treasury. While the denominations as well as individuals in the states have helped erect buildings, the Union Church has paid every dollar of operating expense beside giving \$1,500 to \$1,800 each year for missionary work among the Panamanians. It is in very truth a missionary church, not in the receiving but in the giving. \$23,018.70 was raised by the Church. \$18,045.43 was spent for the work. The balance is held for special purposes, chief of which is the building of a new church at Gatun.

The Gatun Church must be built at once for the simple reason that the government has destroyed what was left by the hungry termites. They devoured the lodge hall in which the Gatun congregation had worshipped and worked for nearly twenty years.

Gatun is being made over. Canal locks have been adjusted to meet demands of increased traffic. The railroad is to be picked up and moved to a more advantageous location. All the old frame buildings are being replaced by termite-proof buildings. Even the surface of the earth has been altered. Representatives of the Union Church of the Gatun congregation, with Dr. William R. King, of the Home Missions Council, and Dr. Roy B. Guild of the Federal Council, conferred with the government officials about the best available site for a new church. The government has assigned one of the most desirable lots in the community to the church. Now all of us must at once help build a church that will meet the needs of the community and will be an object of joy to Christians in the states, and to the government, and an honor to Christianity.

Gatun is a community of about 500 Americans. Here are the homes of the men who have charge of the Canal locks, the dam that controls the Chagres River, and the pilots who handle the ships that pass that way. So zealous have the teachers in the Sunday School been

that in the spring of 1935 every child in Protestant families was enrolled in the Sunday School.

The larger church service is held in the evening because the men must be on duty in the daytime or resting for the night shift.

The women knew what the termites were doing so they have been accumulating a building fund. Each time the fleet goes to the Zone for winter maneuvers the women prepare home-cooked food, like mother's, to serve and to sell. Each year they have cleared four hundred to six hundred dollars. At last reports the fund totaled \$3,500. They know what is needed.

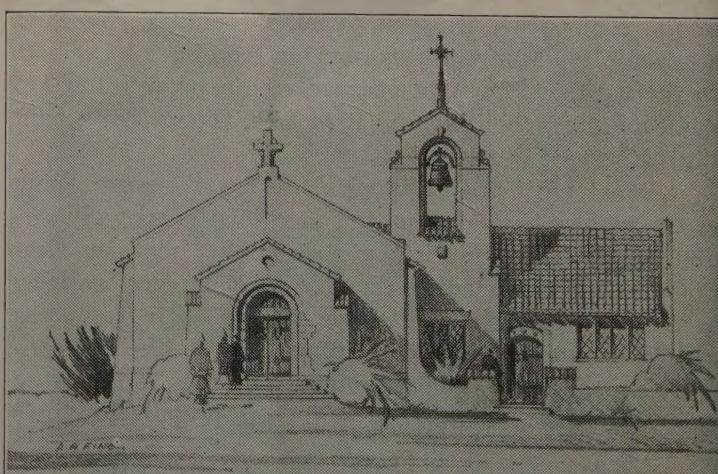
The Interdenominational Bureau of Architecture has made the preliminary plans for the church. The plans are a part of this report. They are good not only for the Canal Zone but for many communities in the United States.

In behalf of the people of Gatun and of the thousands who visit that community annually, we appeal to you as individuals to help build one more Union Church in the Canal Zone. The pictures of the other Canal Zone Churches are in the June, 1935, *Christian Community*.

This appeal has been made to the denominational boards which have helped before. The officers know very well the work that needs to be done and that has been done. They know how generously the people living in the Zone give and how well they administer the business of the churches. They believe these gifts will be matched by gifts made by individuals in the states.

Four denominations, through the proper boards, have pledged the following amounts provided enough is secured to insure the completion of the church:

|                                     |         |
|-------------------------------------|---------|
| Baptists (Northern Convention) ..   | \$1,000 |
| Congregational-Christian .....      | 1,000   |
| Methodist Episcopal .....           | 1,000   |
| Presbyterian U. S. A. (expected) .. | 1,500   |



PROPOSED CHURCH FOR GATUN

Appeals have been made to other denominations.

The church will cost about \$15,000. To secure this amount the people in the Zone will raise \$5,000. It is probable that \$5,000 must be raised from local churches and individuals in the states.

Will the Union and Community Churches, or members of these churches, give \$1,000 of the amount needed, making this truly a Union Church?

Send your pledge or gift to The Committee on Re-

ligious Work on the Canal Zone, 105 East 22nd Street, New York City, or write for further information.

Remember there are 20,000 Americans,—civilians, soldiers, sailors,—in the Zone. Most of them transients. The environment, physical, social, moral, spiritual, is vastly different from that at home. The Community church has an opportunity to help build an attractive, seven-day-in-the-week building. A gift for the Gatun Union Church is a gift for your country and your God.

## The American Passion Play

THE leading religious event in the middle west each year is the presentation of The American Passion Play at Bloomington, Illinois. This was originated by Delmar D. Darrah in connection with his work with the Scottish Rite Consistory, in his home city. Groups of people travel long distances to secure seats for this great dramatic presentation every spring.

The American Passion Play is built upon entirely original lines. While the author has been to Oberammergau he found that so much of the presentation in Germany takes on a German interpretation that he has launched out upon entirely independent lines. The project has had the cooperation of many forms of skill. John C. Becker, who is a scene painter of unusual ability and talent has done very much to provide stage equipment for the play. A feature of the presentation is a great chorus which provides the musical background. The music alone would furnish a motive for people traveling long distances to witness the play.

The actors of the play are all local people who donate their time and talent just as the actors at Oberammergau. The part of the Christus is taken by Frederick A. Hitch, who is a Sunday School superintendent as well as an enthusiastic Mason. Noteworthy among the characters is Louis L. Williams, a young lawyer of dramatic ability. He takes the part of Judas Iscariot and very realistically enacts the scene of the hanging of Judas. The cast is kept together during the year by certain social events and rehearsals and gradually the spirit of the play is absorbed by the players.

There are many high points in the presentation, among them being the transfiguration where Jesus ascends a high mountain and holds communion with Moses and Elias. The stage presentation of this is puzzling to a great many who are experienced in drama, but is very beautiful and impressive. The Last Supper is not presented as a copy of the painting of Da Vinci as in the German Passion Play; instead of that the Master and his disciples sit on the floor cross-legged in true Oriental fashion. In many other respects the Passion Play of Bloomington keeps alive the true Oriental customs and avoids giving modern and national interpretations to the story.

The costumes have grown through the years and are most striking and beautiful. These again have been tak-

en not from paintings but designed by a study of oriental costumes. We now know much of the Orient, and the Bedouins have preserved to a very large extent the customs of the East.

The impression which the play makes upon the spectators is very well stated in The Temple Topics of Chicago. Arthur H. Koehne describes the great scenes of the play and then says:

"These together with the superb singing of the two choirs on either side of the auditorium, the rhythm from the huge organ, and the spirit of reverence which permeated the entire atmosphere and was manifest from the moment one set foot in the temple, united in pronouncing the sublime scriptural visualization a work of mastery and art. One need suffer no thought or feeling of disdain at the mention of Delmar D. Darrh, the master mind of this production, in the same breath with that of Morris Gest or Gordon Craig."

"Even the young lady ushers, dressed in colorful, flowing gowns and sandals, the conventional garb of the Biblical era, irradiated an ancient atmosphere to the general surroundings, that seemed to enfold one and hold one in awe, inspiring a vivid comprehension of this, an epochal masterpiece."

The Passion Play has been presented more than 100 times. This year it is offered on April 5, 12, 19, 26, May 3, 10, 17, 23, 24 and 31. The price for admission to the play runs from 65c to \$2.20. Reservations are made by writing to The American Passion Play, of Bloomington, Illinois. This year the management of the play has made an approach to the churches of Illinois and western Indiana asking for announcement of this great event and inviting the cooperation of church people.

When the play first started it was bitterly opposed by a few of the more narrow minded and various threats were made of action against the originators of the play. One anonymous letter threatened to blow up the building and everybody in it if such an enterprise were undertaken. This opposition has very rapidly given way and in place of it has come a sincere admiration for the people who, at such great personal sacrifice, have presented this great production which in every way contributes to religious reverence and to a deep appreciation of the great character of all history, Jesus Christ. Even

during the depression days when they were at their darkest this play has gone on each season though not always with the same number of presentations. There will

be more numerous offerings of it this year than in some years of the past. This is in anticipation of the larger public which is just now becoming interested.

# The Community Church

By Burris Jenkins

**W**HAT is a Community Church? A Community Church is a free and open church, with little or no denominational connection, which tries to minister to all the people in the community, regardless of their wealth, social standing, education, or previous religious connection. It is an undenominational church. It is a union church. It is made up of those who have been members of various sects and denominations, any or all of the two hundred or more different denominations in America. A Community Church refuses to emphasize the doctrinal differences which have created these denominations. It gives to each member the right to think for himself and to believe for himself. As a matter of fact nobody can think for anybody else or believe for anybody else; and the Community Church boldly recognizes that fact.

What, then, does a Community Church believe? Its very name, church, implies that it believes in Jesus Christ, the founder of the church. And the very word community indicates that its beliefs are the prevailing beliefs of those who make up the church community. Some Community churches differ from others in the general tone of their belief just as different individuals or communities differ. No Community church can be sectarian, denominational, orthodox in the sense of adhering to some creed or statement of faith. No Community church can require of those desiring to enter it that they sign such a creed, such a set of articles, such a statement of faith. The Community Church considers that belief in Jesus, the founder of the church, implies belief in such a philosophy of life as is adequate to build one's life upon. The Community Church cannot, and does not dare, inquire into the private personal beliefs of its members regarding any angle of their philosophy in life. Since none of us possesses any truth which has not entered into him and become a part of him, it seems not only futile but damaging for any outside person to interfere or to dictate.

How is a Community Church different from many other churches? It is not at all different from many of the large free-minded city churches which retain their denominational names and connections but which have the same large freedom of atmosphere as the Community Church has. Most of the great churches in our great cities are already community churches in fact, though not in name. Their denominational bonds have grown extremely tenuous and have almost disappeared; they are just as free and open as a church can be, but they still hold to the traditional names and certain traditional connections. The Community Church differs from such

churches only in the fact that it has thrown away any name and any relation that might tie the individual down and limit his sense of liberty, or that might unconsciously emphasize certain old traditional beliefs that have become obsolete. The Community Church rejoices in the increasing community spirit which prevails in the leading denominational churches of almost every city and every community, and it anticipates the time when all of them shall unite in throwing away every name except the name of "church."

How do you get into a Community Church? Just as simply and easily as you walk into a great cathedral. And you can get out just as easily as you walked in. Various community churches have various methods of procedure for enrollment. In some of them you walk down the aisle at the end of the sermon when a public invitation is extended and you join by letter from some other church, or by the simple statement of membership in another church, or by confession of your faith in Jesus Christ. If you desire any other ceremonial of entrance, you can get it. If you want baptism in any form, you can have it. If you don't want any further ceremonial, you don't have to have it. Indeed, in most community churches you don't even have to walk down the aisle. You can write a note to the minister requesting him to put you on the roll, giving your address and telephone number, or you can sign a little membership card which is placed in the racks in the seats and drop it in the contribution plate; or you can tell some usher or secretary or the ministers that you want to become a member of that church and you can become so at once. Your mere desire to enroll in a church is *prima facie* evidence that you are Christian in belief and that you want to follow Jesus Christ as nearly as you can in your social and ethical conduct. The Community Church believes that the church ought to be the easiest place in the world to get into or to get out of. It knows perfectly well that such freedom and ease does not make for solidity of organization; but it does not believe that the organization is the chief thing to consider. The organization, the church, is only the means to an end, the end being the promotion of the message and the spirit of Jesus. Whenever the organization becomes the supreme consideration, it invariably overshadows and drives out Jesus and his spirit.

Why use the word "Community" and not some other? Because at the present stage of development we must have a word of some kind and this seems the least offensive and the least denominational of any word you can think of. The word "open" would do fairly well and yet it does not quite convey the idea, but only a part of

the idea. We speak of community singing, community chests, community enterprises of all kinds in which the whole community is supposed to unite. Somewhat the same purpose is back of the word "Community" as applied to a church. It tries to express the fact that everybody in a community who wants to can get into it and that it tries to do everything useful that it can for everybody in the whole community. There can be no distinction of any kind in a real community church except the natural need for ushers, officers of one sort and another, committees and committee chairmen, those necessities which go with any type of organization.

*If the organization is unimportant why have any at all?* Because humanity is of such a nature that to a certain extent it has to be marshalled, arranged, ordered. We cannot get away from some measure of regimentation. Villages and towns, cities and states have to be organized, otherwise there would be chaos. There has to be a church, an organization, in order to promote the great idea and ideal of Jesus Christ and his message and purpose in the world. If we could accomplish the same thing without organization it would undoubtedly be better; but that is a dream impossible of fulfillment. A man cannot take a soapbox and preach on the streets the message of Jesus and permanently get anywhere. A man cannot even be a good Christian all by himself. He must herd together with other Christians. Of course there are a great many very religious people outside of any church; but they are not nearly as religious as they would be inside of a church, and they are not nearly as effective in promoting the name and the message and the program of Jesus as they would be if they had definite church membership, and so became a part of a Christian community. Furthermore, these good Christians outside of the church would not be Christian at all if it weren't for the existence of the church for the past two thousand years and in the present day. They simply lean unconsciously upon an institution to which they themselves owe so much, and yet fail to support. In their hours of need they call upon it. Seventy-five per cent, yes, I suppose ninety per cent, of all funerals and weddings, sick calls, conferences, freely and gladly performed by the church, are ministrations to non-church people.

*Is the Community Church movement growing?* Very rapidly. Many of the country churches and the small village churches are uniting into community churches. They will die if they don't. Just as schools are uniting in sparsely settled regions and under the stimulus of automobiles and good roads, so must churches do. There are a great many fewer high schools, for example, in America today than there were ten years ago, and a great deal better ones. They are called community high schools. The churches had better take a leaf out of the book of the public school official and consolidate into country and village community churches. They are doing it and will increasingly do it. There are over two thousand community churches in the United States today and a new one is born almost every week. Even the

cities will in time make a virtue of economy and consolidate struggling and debt-ridden churches into substantial and successful community churches. Moreover, ministers who have grown impatient of the dominance of officials and the galling of denominational harness, in increasing numbers are seeking the pulpits of these open and free community churches. Considerably more ministers stand available for such churches than there are pulpits to supply them.

*Is the Community Church economical?* Certainly. When persons can unite several struggling and divided churches which now can support services only once a month, and provide a regular every Sunday service, it stands to reason that they can gather in all sorts and conditions of minds and unite them in a common purpose. The burden becomes more widely distributed. No body needs to give very much because so many are giving something. To be sure the Community Church has some problems in this regard. Community churches, working without the old denominational loyalties, traditions, slogans and doctrines to which the people have been accustomed, and with a loose knit organization, cannot scare anybody into giving money, browbeat him, or bring any pressure to bear upon him except the pleasure of a desire to serve a community. Those who give to Community churches must be unselfish givers, cheerful givers, and not givers through any kind of necessity. Of course these are the best givers in the world and somebody has said that the Lord loves that kind of givers; but they are not so numerous as the old fashioned, fear-ridden kind. It is not, therefore, an easy job to operate a community church and make it pay its way. Just as it generally costs something to be free and independent in thinking and in utterance, so does it cost something in effort and in sacrifice to run a free and open church. Some community churches could easily rent their pews by the year and pay all the bills; but they do not choose to do so. They want to be free and open in every sense of the word.

*What do Community Churches try to give the public?* Everything that will help the people. They try to minister to body and spirit; to mind, heart and will; to those troubled in mind, body, or estate. Many other churches do these things, of course; but the Community Church, having dared to cut loose and go it alone, can generally venture to do some things that other churches cannot, or at least, do not. The Community Church seeks to become the club of the people. It does not object to the criticism that the church is becoming a club. It admits it. The Community Church furnishes amusements, believing that the people need amusement. The sadder they are, the more they need it. The greater the depression, the more they need relaxation. The Community Church, then, uses motion pictures, dinners, discussion clubs, radio, every instrumentality it can get hold of, to bring to the people all that is true, beautiful, and good. It aspires to become the social center for masses. It is the only club that some persons belong to, and the best club that any person belongs to. Art, music, liter-

ature, drama, all these the Community Church regards as manifestations of religion, and it tries to give them to as many people as it possibly can. It tries to minister to people in any kind of trouble, find employment, financial relief, guidance in domestic complications, advice in perplexities, to furnish friendship for the lonely, and to help anyone solve his personal problems. The Community Church turns nobody away without at least trying to help.

*Is the message any different in a Community Church?* It is not different essentially from that of progressive denominational churches; but it is distinctly different from the orthodox, or fundamentalist, type of churches. The Community Church can be nothing if not progressive. Since it ministers to all types of mind, its message must be broad, inclusive, tolerant and intellectual. Since the brightest minds in a community are likely to drift into the Community Church, that church must be on the *qui vive* for the newest and the latest in science, literature, in all branches of learning. On nearly every subject that the community minister discusses, somebody in the congregation knows more than he does. Furthermore, since a Community Church stands for the welfare

of all sorts and conditions of men and women, its message must have to do with the social order as it is, as it is becoming, as it ought to become. The Community Church must deal with all questions of peace and war, of riches and poverty, of more even distribution of wealth, of justice and injustice, of international relations and domestic commercial relations. Since Jesus spoke every word he uttered with the purpose of making men's lives better here as well as hereafter, so must the Community church address itself to everything that concerns the welfare of human beings. It is preaching Christ when it preaches social and economic justice. It is preaching Christ when it demands old age pensions, abolition of child labor, a fair deal for the farmer and the laborer, decent hours and conditions of working, care of women in industry, abolition of discrimination on account of color, race or religion. The thousand and one things which affect human life must enter into the message of the man who in this modern day represents Jesus Christ to this complicated modern world. In grappling with these questions he is preaching Christ. The men in the community churches all believe this and they all try to live up to it.

## BOOK TALK

### Denominations Described

*"See These Banners Go,"* by Frank S. Mead. 273 pp. Bobbs-Merrill, Indianapolis. In every community and federated church are a variety of religious people and the pastor is often put to it to understand the customs and the spiritual attitudes of the people under his care. This book by Mead will prove a fine beginning in the understanding of the leading Protestant denominations of America in which are to be found over eighty per cent of the Protestant people.

Mr. Mead begins with the Episcopalian and ends with the Disciples. He seems to take the denominations somewhat in the order in which they appear on the American scene. He includes in addition to those named above the Reformed, Congregational, Lutheran, Presbyterian, Baptist, Friends and Methodist denominations. Should a man on the inside of one of these denominations seek to interpret the denomination he might be allowed more latitude in criticism than a man has who writes from

the outside. The book is not critical but appreciative. Of course that is just the point of view that a community church minister has to have to succeed in his work. After one goes through the book, the differences that separate these denominations do not seem nearly so important as they did to another generation.

### The Great Evangel

*"The Great Evangel,"* by Lynn Harold Hough. 167 pp. Cokesbury Press, Nashville, Tenn. The dean of Drew Theological Seminary delivered a series of lectures on the Sam P. Jones Foundation of Emory University, and these lectures are gathered together in permanent form.

Evangelism is rescued from some of its decline in this truly remarkable series of addresses. Dr. Hough has a brilliant challenging style of delivery, and uses some of the most interesting and appropriate illustrations to be found in sermonic literature. In his thinking, evangelism must have a message for the mind,

bring an enrichment to the emotions, open the eyes of the conscience and give to life wholeness. This perfecting of life has a definite relation to setting up the City of God. No volume of addresses in several years is so useful to those who seek to win men and women to the good life in Jesus Christ.

The 13,969 young men who left the Civilian Conservation Corps during January did not leave to accept outside employment, despite assertions to the contrary by Robert Fechner, director of emergency conservation work.

### Books Received

*"The Missionary Education of Young People,"* by John Irwin Missionary Education Movement, New York City. \$1.00.

*"The Christian Faith in the Modern World,"* by J. G. Machen, Macmillan Company. \$2.00.

*"The Baha'I World,"* Vol. V, Baha'I Pub. Co., New York. \$2.50.

# **Eighth Biennial Conference of Community Church Workers of U.S.A., Inc.**

THE importance and significance of the Eighth Biennial Conference which meets at Broadview Community Church, of Hartford, Connecticut on May 12-14 cannot be fully described or recorded in a single formula or feature article; it must be felt by every minister and church worker who realizes that the age in which we are living is one of serious moment.

First of all, every minister who is seeking to interpret religion in terms of community needs and community interests cannot afford to miss the inspiration that comes from fellowship with other like-minded men. No conference, however well defined and planned, can be successful without the enthusiasm of great numbers. The committee which has been charged with the task of setting up the Conference urges upon all community church ministers everywhere to form groups in their respective areas who will either come by motor or take advantage of the railroad facilities. Women should be prominent members of these delegations.

The Conference has been planned to inspire and to challenge every person who cares about making religion something more than just a bulwark against personal disaster. It visualizes a national task in unifying churches and in making co-operation something more than a venture in commerce. How this is already being done, and how a more effective program can be utilized in local, county and state areas will be presented by competent leaders.

Above all, emphasis is being placed on how we may secure a greater spiritual understanding for our tasks, great or small, and with what available power each one may become renewed for the oncoming struggle against personal and social evils.

Another matter of paramount im-

portance before the Conference will be the election and placing of leaders who will seek to create and enlist new forces whereby community churches may be revitalized in a new forward movement across the continent. Because of this, more time is being allowed for free and frank discussion from the Conference floor. Important and far-reaching proposals will be made upon which the Conference will need to take action.

Below are the conference agenda, the completion of which can only be fulfilled by a great assembly empowered by the Spirit of God.

## *Tuesday Afternoon, May 12th*

Registration—The fee is reduced to \$1.00. Hospitality will be provided for all who register.

Conference Chairman: Mr. Barclay Acheson, Near East Foundation, N. Y. C.

Conference Chaplain: Rev. T. C. Bookhout, E. Williston, L. I., N. Y.

2:00 Worship led by the Conference Chaplain.

2:15 Address: Rev. R. Carl Stoll, President, Community Church Workers, U. S. A., Inc.

2:45 "Outline of An Effective National Organization to Implement Community Religion."

Presented by: Rev. H. L. MacKenzie, Great Neck, L. I., N. Y.

Evaluation by: Rev. Carl Weist, Mt. Vernon, N. Y.; Rev. Albert Allinger, Mossmere, N. J.; Rev. Orvis F. Jordan, Park Ridge Ill.

Discussion from the floor.

5:45 Adjournment.

6:30 Dinner Conference, Special Speakers.

8:00 Worship led by the Conference Chaplain.

8:20 Address: "Religion Facing

New Frontiers," by Rev. Robbins Wolcott Barstow, D. D., Pres. Hartford Seminary Foundation, Hartford, Conn.

9:30 Conference Business.

*Wednesday, May 13th*

9:30 Worship led by the Conference Chaplain.

9:45 Address: "The Heathen and The Pagan." Rev. Warren H. Wilson, D. D., Board of National Missions, Presbyterian Church.

10:30 World Service Presentations.

11:30 Religious Educational Work for Community Churches.

12:30 Conference Business.

1:00 Luncheon served at the Church.

2:00 Panel Discussions on Methods of Work in Rural and Urban Areas. Rural Chairman: Rev. Quinter Miller, Sec. Conn. Council Churches.

Panel Members: Miss Hilda Ives, Pres. N. E. Town and Country Churches; Rev. W. L. Beers, Reading Center, N. Y.; Dr. J. L. Hypes, Professor Sociology, Conn. State College; Rev. C. L. Applegath, Meriden, Conn.; Miss Elysee F. Layton, Conn. Director Rel. Ed. and Vacation Schools; Rev. C. I. Daniels, Bloomfield, Conn.

4:00 Urban chairman: Rev. C. K. Richard, Chicago, Ill.

Panel Members: Rev. R. J. Schramm, Hartford, Conn.; Rev. J. O. Todd, Worcester, Mass.; Rev. Fred Hoskins, Bridgeport, Conn.; Rev. J. G. Waggoner, Storrs, Conn.; Rev. Oliver C. Weist, Bronxville, N. Y.

6:00 Conference Business.

6:45 Conference Banquet:

Toastmaster: Rev. O. F. Jordan, Park Ridge, Illinois.

Youth and Community Churches.  
Women and Community Churches.  
Music in Community Churches.  
Introductions from the Field.  
Special Address: "Religion on a Community Basis." Rev. Worth M. Tippy, D.D., Federal Council of Churches.



BARCLAY ACHESON

Thursday, May 14th

- 8:45 Conference Business.
- 9:30 Worship led by the Conference Chaplain.
- 9:45 Speakers on Allied Fields of Work.
- 10:30 Address: "The Necessity and Nature of Spiritual Achievement."\*
- 11:30 Holy Communion.
- 12:00 Adjournment.
- 12:30 Luncheon Conference.
- 1:30 Sightseeing trips to Mark Twain House; Charter Oak; Park Rose Gardens; Yale University; Hartford Theological Seminary, etc.

\* Speaker of National prominence invited.

### Community Leader Passes On

THE community church movement has had no better friend

in America than Professor W. C. Latta connected with Purdue University in Indiana. He was an active church worker of the Methodist denomination, but visited conferences of his denomination to speak upon the need of the consolidation of churches in small rural communities. His writings have appeared from time to time in *The Christian Community*. It is with deep regret that we announce that he passed on, December 22, 1935. One of his last acts prior to his final illness was the writing of a bulletin on The Rural Independent Community Church which was made ready for printing, but which is not yet available for distribution.

### Conference Announcement

IN our next issue will appear a more complete story of the approaching biennial conference to be held at Hartford, Conn., May 12-14, 1936. Along with this story we want a lot of news items of successful churches. Send us yours before April 8. We especially want stories of community service.

### What A Dust Storm Did

M R. C. M. Read, writing from Goodwell, Oklahoma, tells of the deep tragedy that has come to his section as a result of the great dust storm of a year ago. This area has been without a crop now for four years. It was the banner wheat county of the United States four different times, and in the old days farmers became wealthy in this section. The situation requires a complete reorganization of the agricultural program but the people of the section have a great courage to face their problems and carry on.

### A Twenty Year Pastorate

ON the first day of March, Amherst Community Church of Snyder, New York, celebrated the twenty-first anniversary of the founding of their church and the twentieth anniversary of the pastorate of Rev. R. Carl Stoll. On the anniversary Sunday the minister spoke on "What I Believe After 20 Years in a Community Church,"

and on the following Monday evening the church held a reception for Mr. and Mrs. Stoll. In these twenty years this church has not only developed the conventional features of church life in a most successful way, growing to a large membership and a fine Sunday School, but it has also developed community service features that make it one of the great churches of the movement. Mr. Stoll has been justly honored by his brethren by being made for two terms, the president of Community Church Workers.

### Discuss Cooperative Marketing

AT the monthly church dinner of Community church of Clay Township, near South Bend, Indiana, E. C. Bird was the guest. He is county agent of St. Joseph County, Indiana, and was invited to discuss the matter of the cooperative production and marketing of flowers and vegetables. A very distressing situation prevails in this area which is a suburb of South Bend. Many men are now old enough so they are not accepted in the factories of South Bend, and have no employment. Many young men also encounter difficulty in finding employment. There is a community movement that would seek to enlist the unemployed of the area in cooperative enterprises.

That the people appreciate this community church is indicated by the fact that the bills on current expenses are paid in full and one after another outstanding liabilities against the building are being met. The church now regards itself as a solvent and going concern. Rev. R. Kidder Stetson is the minister.

### Lenten Activities At Park Ridge

COMMUNITY church at Park Ridge, Illinois inaugurated the Lenten season with a special service of worship on Ash Wednesday. The pastor's Easter class is in course of instruction and numbers 35 young people. These will be presented for

membership in the church on the Sunday that follows Easter. The older young people are preparing a Biblical drama to be presented on the evening of Palm Sunday. This is under the direction of Rev. Barnet Blakemore, who this spring is acting as an assistant in the work of the church. The Boy Scouts attended church in a body on February 9, and the Camp Fire Girls on March 15. The members of the local Masonic bodies of Park Ridge and their families have been invited to attend a special service on Easter. The Odd Fellows and Rebekahs of Evanston, Ill., will attend on May 24.

### In Life of the Community

REV. Richard E. Shields was recently invited to deliver a broadcast over station KRE and spoke on the theme "How Peace May Come." He has been elected as a member of the Federation Council of the San Francisco area for 1936. He is pastor of Piedmont Community Church, of Piedmont, California.

### Secure New Minister

THE Community church of Fontana, California, has grown to a membership of 500 members who are on the active list. The Sunday School has reached an enrollment of over 400. The church has a beautiful edifice well adapted to their program. Recently the congregation called Rev. B. Johnson Reemtsma as their pastor. He was formerly Presbyterian minister at Sausalito, Calif. When he stands in the pulpit he seems to be almost a giant for he is 6 ft. 7½ in. tall. Formerly he appeared in a radio broadcast in the children's hour, and was affectionately called "Daddy-Longlegs."

### 500 Men and Boys

FATHER and sons dinners are a common feature of church life across America. But it is not very often that so large a meeting is held as that in the town hall of Winchester, New Hampshire. Five hundred

men and boys sat down to a dinner together. These had been brought together by Rev. George T. Carl, pastor of the local federated church, in connection with the Pioneer Movement. There were a number of speakers at the banquet but the leading address of the evening was delivered by Major Michael J. Dee, Superintendent of Massachusetts Reformatory at Concord. He told why young men get into his institution, and declared that lack of respect for their fathers was a leading cause.

### Organizes College Youth

THE church bulletin of United Church of Eagle Rock located near Los Angeles, Calif., has come to the editorial drawer of *The Christian Community* bringing the first tidings of the existence of this church. A noteworthy feature of this church is the League of College Youth which meets on Sunday evening. On a recent evening a young man who had been at the Youth Conference in Indianapolis made a report with regard to his trip. The girls of the organization recently gave the boys a Leap Year party.

### New Church at Grand Coulee Dam

THE first tidings of a new church recently organized at Grand Coulee Dam, in Washington, has come to hand. This is called the Mason City Community Church of Mason City, Washington. The church has called to the pastorate Rev. W. W. Sloan, who recently secured his Ph.D. degree in Religious Education at Northwestern University. Mr. Sloan writes that the Grand Coulee Dam is more than twice as large as the Boulder Dam which has been publicized over the country. All the houses in Mason City are heated by electricity.

### Highway Through College Property

LIBERTY College is an independent institution in El Salvador, Central America, which is assisted

by a number of community churches. The college has recently issued an interesting news bulletin with regard to a roadway to pass through the college property.

It says: "The Pan-American highway to unite North and Central and South America is being built. Many sections are already completed. El Salvador is building her section. The road will be finished soon from the western front with Guatemala through Santa Ana, San Salvador, and on to San Miguel and LaUnion in the eastern part. This highway passes through the Liberty College property dividing it into almost two equal parts. Work was begun on it last August and the grades are made only lacking the stone and gravel to complete it. A strip of land 65 feet wide and 2,200 ft. long (about two acres) is taken. The government pays fair prices for the land and the coffee trees. 475 young coffee trees

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### COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seeholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,  
New York City

were on this strip. As soon as the line was finally fixed these young trees were transplanted with success, and not more than 20 of them will not survive. The rains of August, September and October saved them. The old trees were destroyed with the green coffee on them. The large shade trees have been sawed up for lumber. The scrubs and small trees have been cut up into stove wood.

"This road opens up to the robbing public the little farm, and greatly damages it as a farm. On the other hand, in time the farm will be worth more money since it may be urbanized if desired. But our Finca Hoover as a farm is ruined. But we shall have to make the best of the inevitable."

### Husband's Night

THE ladies of Sauganash church of Chicago, where Cyril K. Richard, is pastor, recently arranged a "Husband's Night." The men are in the city all day and do not share much of the social life of the community. A play was given as the leading feature of the program for the night. This is regarded as one of the leading social events of the year.

### Sermons on Life Problems

REV. N. A. McCUNE of Peoples Church, East Lansing, Michigan, has been preaching a series of

sermons in response to questions that were prepared by the young people of his parish. On January 12, he gave a vocational guidance sermon on "Youth and Tomorrow." On the following Sundays his topics were: "God," "The Bible and Science," "Youth's Inner Conflicts" and "Prayer."

### Social Helpfullness

ANTIOCH Community Church, located near North Kansas City, Mo., has one of the best developed social programs of any small community church in the country. For year after year the winter months are spent in the study of some social theme. This year the topic is "The Church and Community Health." The pastor, Carl A. Burkhardt, announces that he hopes to take 100 people to hear Dr. Kagawa in Kansas City. The church is fostering a class on the cooperative movement during the winter term. A new building is in process of erection which is being somewhat delayed by the unusual winter weather conditions. It is hoped, however, that the Sunday school may begin using the basement by Easter.

### Parish Monthly Started

A PARISH monthly will be printed henceforth to give publicity to the activities of Community church, of Park Ridge, Illinois. The magazine will contain about 500

words per month and will be printed entirely without advertising, owing



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ing to certain reactions of business men in the community toward advertising projects other than the local newspaper. This church provided a very good delegation to attend various meetings of Dr. Kawaga while he was in Chicago.

### Dramatic Features at Broadview

THEY seem to be drama-minded at Broadview Community Church, of Hartford, Conn. The men's club recently sponsored the presentation of "Naughty Marietta" movie with the usual addition of comedy, news reels and travelogue. The proceeds were used on the church debt. The women held a Mother Goose party on January 29, at which many appeared in the costume of well-known nursery characters. The ladies held a "Husband Night" on February 5, at which Marshall A. Mott, chairman of the Hartford Better Business Bureau was the guest speaker. The month of February is being devoted in this church to the raising of the budget which is approximately \$11,000.

### Financial Success

FROM a number of churches over the country reports seem to indicate that churches are coming into a somewhat better time with their finances. Community church, of Savannah, Ill., of which Rev. T. Stuart Cleworth is minister, held their every member canvass in January. They have a \$200 increase in subscriptions and their total gifts will be larger than any year since the church was organized in 1933.

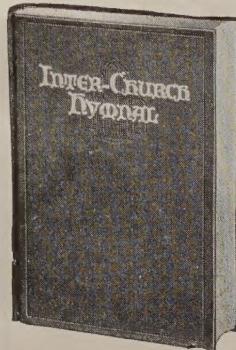
### A Bible Evening

INVITATIONS may be written on white cards in the upper left hand corner of which may be pasted little stickers of a Bible or a cross. "Search the Scriptures" may be used as a caption, with details as to time and place written beneath it. For decorations use the Bible picture lessons of the primary or be-

ginners' department of the Sunday School.

Arrange the guests in groups, or one large group, seated in a circle. The leader will stand in the center and say, "I am thinking of someone mentioned in the Bible whose name begins with —" (give first initial). Someone will ask a question concerning the person and the leader will reply "yes" or "no"—if "yes" then the person asking the question should name the character, and if correct, he in turn has the privilege of giving the initial of some character.

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ter each where the contestant must fill in the balance of the quotation.

Write the names of well-known Biblical characters by jumbling and rearranging the letters and have the contestants arrange them properly into the name. About 20 is a good number.

Other contests may be played, such as locating and reading Bible references which the leader calls for. Twenty of these will keep the contestants alert.

A definite amount of time should be allotted for each of these games and the winners given a certain number of points. Awards in the form of attractive book marks may be given.

For an older group the Cross Word Puzzle of the Bible published by Wilde & Company is extremely interesting. Details will be cheerfully given on request to *The Christian Community* office.

An apple attractively wrapped in a white paper napkin, ends tied with purple celophane ribbon and carmel popcorn in individual dishes are tasty refreshments.

Close with a verse of "Holy Bible, Book Divine," "Lamp of Our Feet," or some song pertaining to the Bible.

G. GENEVA DORAN.

### Uniform Sunday School Lessons

April 5—Jesus Invites All People. Luke 14: 15-24.

April 12—Jesus Triumphs Over Death (Easter Lesson). Luke 24: 1-12.

April 19—God, The Forgiving Father. Luke 15: 11-24.

April 26—Jesus Looks at Wealth and Poverty. Luke 16: 19-31.

### Senior C. E. Topics

April 5—How Give Ourselves to Christ? Acts 2: 41-42 (Consecration Meeting)

April 12—Immortality. II Tim. 1: 8-11 (Easter)

April 19—Methods of Growth in the Christian Life. II Pet. 1: 1-9.

April 26—How to Conquer Our Fears. I John 4: 18-21; Isa. 41: 10.

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